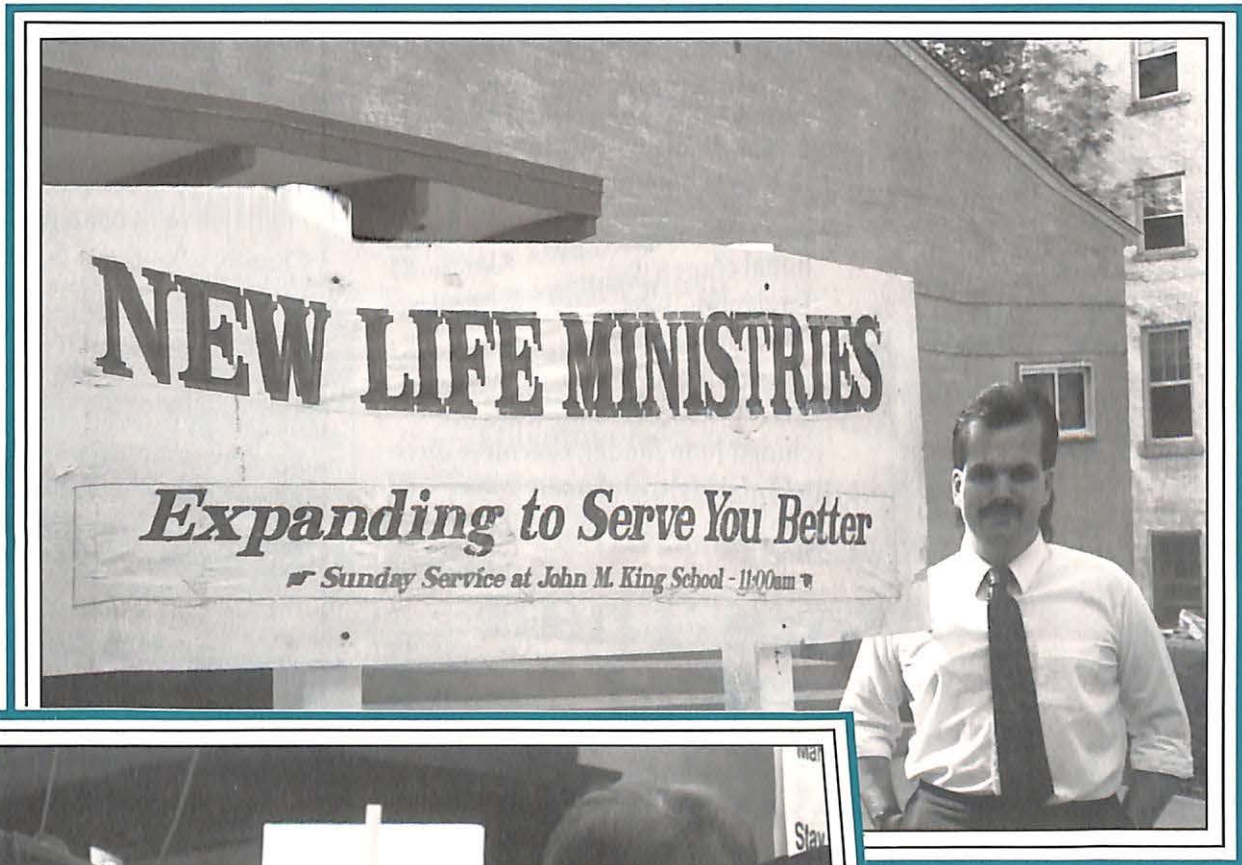


BAPTIST HERALD

November 1993



Authentic Inner-City Ministry

(See page 15)

Russian church planters meet in Moscow

WASHINGTON, DC. (BWA) "How great thou art" in the Russian language, sung in the rich, deep voices of 50 Russian Baptist pastors, were the first words to echo around the walls of the conference room of the new central building of the Russian Baptists when the BWA's Church Planting Conference for Russian church planters opened September 27 in Moscow. It was also the first time the new building had been used, one week before its official opening in October.

The church planters, some of whom had travelled for 12 hours from many parts of central Russia to attend, were thrilled to visit their new headquarters.

A Church Planting Conference

was a fitting baptism for this beautiful building from where committed and trained young people, graduates of the new seminary, will go to minister in Jesus' name. The Seminary opened October 11.

In the Moscow region alone, 19 new congregations have begun since the new freedoms have come to Eastern Europe. In many regions outside Moscow, many new churches are being established.

The Baptist World Alliance went to Russia because this was the expressed desire of the Russian Baptists who attended BWA's international church planting conference in England in 1992.

The BWA team was led by Tony Cupit, director for evangelism, BWA. Members of the team included John Binder, executive director, and Herman Effa, missions

director, North American Baptist Conference. Input came from leading Russian Baptists including Peter Vonavalchuk and Vladimir Ryagvzoy.—*Tony Cupit* □

Faith has a role in politics, Clinton tells religious group

WASHINGTON. (BJC) Challenging religious leaders to help him "recreate a common good in America," President Bill Clinton said that the political world is "entirely too secular" and that faith has a role in it.

Clinton, a Southern Baptist, made the remarks at an August 30 interfaith prayer breakfast in the State Dining Room at the White House.

Clinton said he wanted to make a "new beginning" by talking to religious leaders from all faiths and parts of the country as a rededication to the purposes for which they were called.

"Sometimes I think the environment in which we operate is entirely too secular," Clinton said. "That fact that we have freedom of religion doesn't mean we need to try to have freedom from religion."

"It doesn't mean that those of us who have faith shouldn't frankly admit that we are animated by that faith, that we try to live by it—and that it does affect what we feel, what we think, and what we do."

Clinton encouraged the religious leaders to find strength in their diversity and to find areas in which they could agree. One area of agreement, Clinton noted, was the need for the Religious Freedom Restoration Act, which would restore a high level of protection for religious freedom that virtually was abandoned by the U.S. Supreme Court in 1990.

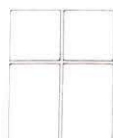
Clinton asked the leaders to pray for him and his administration, inviting them to be a part of an ongoing dialogue.

Among the invited church leaders was Dr. John Binder, executive director, N.A.B. Conference. □

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4



12



15

2 News

4 The Key to Evangelizing Teens: Christian Parents

Bob Laurent

7 Finding a Church Home with a Heart for Youth

Leah Smith

8 Don't Settle for a Dull Christian Life

Perry Mayforth

9 Christmas Tapestry

Larry Roberts

10 Talking to the Church about Giving

Fred Jantz

11 It Is in Giving that We Receive

James Fann

12 Why Worry?

Darlene Polachic

14 Name That Church

15 Authentic Inner-City Ministry

Lorna Dueck

18 Teaching Opportunity Prepares for Diagnostic Dilemma

Julie Stone

19 San Ramon Outreach Update

Gregg Evans

I Want to Talk about Faith

Jon Duba

20 What Is the Primary Approach to Ministry in Your Church?

Lyle E. Schaller

22 God Can Heal All Wounds

Florinda Serafin

23 Called to Teach . . . and to Care

Carol Bender

24 Biblical Imperatives in Action

26 Youth News

27 Give a Gift . . . You Can Benefit

28 Christmas Program Ideas

Marlene LeFever

29 What's Happening

30 Baptist World Aid: India Relief

31 May We Help You Build Your Church?

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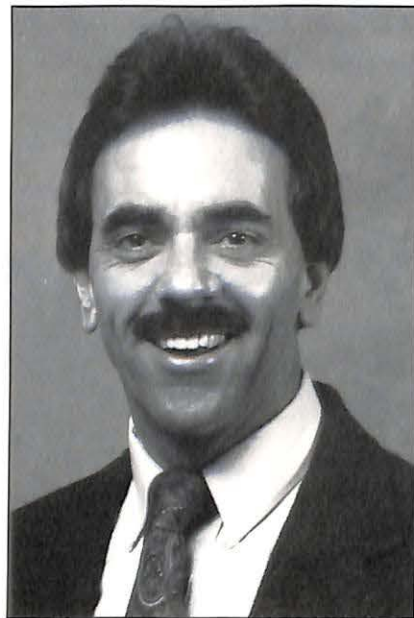
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The Key to Evangelizing Teens: Christian Parents



The number one predictor of teenage faith is parental influence. Researchers agree that the values of Christian parents exert the most important influence on their teenagers' values.

by Bob Laurent

Most studies reveal clear parallels between the children's faith and the faith of their parents. If parents focus on four basic areas, the evangelism of their teens will be under way.

Christian parents must lead by example

There is only one way for this generation to be convinced that Jesus is Lord: They must see Him in us. If we are to incarnate the message of Christ for our teens, then we must stand for the same things for which Jesus stood. Jesus championed the helpless, confronted the corrupt, loved His enemies, and

eventually died for His commitment to the truth.

Teens thrive on great causes against impossible odds. When they observe their parents dying to self and living for others, Christianity begins to look like a cause worthy of commitment.

Teenagers discover truth via relationships, and parents who desire to evangelize them will focus on the same. The Christian parent is someone who believes not in a set of truths but in a person—Jesus Christ. That is what the Christian faith is, and it will never be easy to pass on. It means living in such a way that our lives would be unexplainable if God did not exist.



Christian parents must trust their teens

The best way to show teens that you love them is to communicate your sincere trust in them. Of course, there are risks involved in giving freedom to teenagers. Parents are painfully aware of the damage teens can do to themselves if they are given indiscriminate liberty.

Parents who are hopeful and trusting are much better evangelists than those who are perpetually suspicious and doubting. Research shows that teens feel closer to parents who create an atmosphere of trust and acceptance, of hopefulness and flexibility. Such parents know that inherent dangers come with trust, but they accept them because they realize that New Testament

evangelism is historically a "high reward" phenomenon.

There is, of course, a sense in which teens should earn your trust and be given every opportunity to do so. But many youth have become trustworthy as a direct result of being trusted by their parents even when those teens didn't believe in themselves. The wise parent sees the balance between earned and unmerited trust, never forgetting that the teen who can be trusted is more likely to be the one who eventually trusts in Christ.

Christian parents must learn to take the spiritual pressure off their teenagers

No one can be forced into Christian commitment. That you thrive

on 5:30 a.m. devotions does not mandate that your teen must be a spiritual giant before breakfast. Just because you have chosen full-time ministry as a vocation, your children should not be badgered into following suit and belittled if they do not.

Dr. David Elkind, author of *All Grown Up and No Place to Go*, reminds us that, when confronted by spiritual pressure from parents, younger children blame themselves for not measuring up to standards. Elementary school children will usually blame the world for their distress. But adolescents blame their parents.

The wisest course for Christian parents is to stop worrying about their teens and trust them to the Lord's care. Worry is not only irrelevant and irresponsible, it is irreverent. Anxiety over the spiritual warfare of our children, as accepted and widespread as it is in the church, still precludes God's ability to bring them to faith. When I finally decided to follow God's advice, "Don't worry about anything; instead pray about everything" (*Philippians 4:6*), the spiritual attitudes of all the teens in our home improved dramatically.

Christian parents must learn how to love and be loved

I was not raised in a Christian home, so it is no surprise that my father and I were never close—a fact that has caused me a lot of guilt and occasionally crippled my spiritual growth. Not having experienced the type of love I felt I needed as a teen, predictably I have struggled with receiving love from my heavenly Father.

The sense of low self-worth I

inherited as a teen followed me into my adult years and marked each relationship with the same lack of intimacy I'd had with my father. I would let friends get only so close before I would withdraw, convinced that the more they knew me, the less they would like me.

One day, out of frustration, a pastor friend bravely exhorted me, "Bob, I think I finally understand you. You desperately need to be loved, and the irony is that you won't really let anyone love you. My guess is that your biggest problem is that you won't let God love you! Every relationship you have would improve if you could get this fixed." Not until last Christmas did the Holy Spirit bring the kind of healing I needed to realize the fullness of God's love. We had invited my parents to spend the holidays with us, and as usual, I had mixed emotions. I loved my father, but the distance that marked our relationship during my teen years had only gotten worse as I approached middle age.

Although we both became Christians after I left home, we frequently argued over personal beliefs. Eventually, we began to avoid each other, and I felt we had a tacit agreement to steer clear of anything resembling a serious talk. But during his holiday visit, my father broke that contract.

I was about to join the family for our annual viewing of *It's a Wonderful Life* when I noticed Dad sitting alone at our dining room table reading his Bible.

"Hey, Dad, the movie's about to start. Let's go downstairs."

He looked up and replied, "Listen, son. I can't do that. We need to have a talk first."

At that moment, I was no longer a forty-three-year-old Bible professor with three teens of his own. I was a boy of fourteen who had just been summoned by his father for a

lecture. "When I was at Mayo Clinic this summer, I realized there was a chance I might not survive the surgery I was facing. My attending physician was a Christian and asked me one day why I seemed troubled. I told him that if I died, my only regret would be that, although I became a Christian late in life and have had a wonderful ministry, my own son dislikes me."

As he spoke, I sensed that these thoughts were even more difficult for him to express than they were for me to hear. And so I quietly listened, forcing myself to meet his eyes.

Dad rose from his chair and stepped toward me. "Son, I know I hurt you deeply through the years; although I don't deserve it, can you find it in your heart to forgive me?"

I will never be able to describe the emotions I was feeling just then. But one thing I knew for certain: he was a brave man, and I was proud of him for taking this risk. Still, I was too stunned to speak, so he filled the silence.

"There's one other thing I've been wanting to tell you, too, but I never knew how." With a quivering voice, he said, "I love you, Bob."

My tears were instantaneous. The embrace that followed will always be a prized memory for me. Months later, I am still experiencing the spiritual exhilaration and healing that resulted from our reconciliation.

Love is the key for reaching your children. Christian parents who have close friendships with their teens make the ultimate evangelists. And the good news is that as the parents of a teenager, you can save the precious years that my father and I tragically wasted. Your love for your teens will lead them to Christ, and in Christ they will not only find life but a parent who is their best friend. □

Dr. Robert Laurent is the author of Keeping Your Teen in Touch with God (David C. Cook). He is the Dean of Student Affairs and also teaches Bible at Judson College in Elgin, Illinois. He is scheduled to be one of the featured speakers for the youth (at Texas Woman's University, Denton, TX) at the 44th Triennial Conference in Dallas, TX, August 2-7, 1994. Reprinted by permission of David C. Cook Publishing Co, 850 N. Grove Ave., Elgin, IL 60120.



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Finding a Church Home with a Heart for Youth

by Leah Smith

She walked into a room full of high school students who looked, talked, and acted just like her. Many recognized her from school and were surprised. They gladly greeted her. The singing and sharing at the beginning of the meeting were new to her, but what really drew her in was the message about looking to God for solutions to problems. She had found what she was looking for . . .

Just three years ago, I was that girl. Unchurched and barely sixteen years old, a friend invited me to the Sunrise Baptist Church high school youth group. The experiences that followed my first contact with the youth group dramatically impacted and changed my life.

God works in amazing ways in the Sunrise Youth Ministry. I'm privileged to have viewed two sides of this unique ministry—first as a student, and now as a volunteer youth staff member in the junior high ministry. Many factors make this ministry a dynamic and faith-building program.

On any given Sunday morning or Wednesday night you'll see sixteen-year-old Katy Gray in the front row of the high school group singing, smiling, and producing enough energy to light up the room. Katy's family is the key to her positive spirit. Dick, her father, is involved in the men's ministry and is an elder at Sunrise. Her mother, Karen, leads a women's Bible study and does counseling at the end of worship services. Together with other families in the church, the Grays create positive role models for many of

our youth who do not come from Christian homes.

We praise God for the many church families who are committed to advancing the youth ministry program at Sunrise. They provide parental support and involvement . . . and most importantly—positive students.

Quarterly, Carlo Walth, youth pastor, hosts a "Parent Connection" meeting on a regular basis and also teaches a "Parents of Teens" series. These seminars allow for communication and interaction between parents and the youth ministry team, an important support relationship.

During my years in the high school program, the volunteer youth staff influenced my life the most directly. The members of our youth staff comprise a broad range of ages. For example, John and Becky Sayler have two daughters in their late teens; Jorge and Alicia Luna are newlyweds in their early twenties; and Michelle Crosson is in her second year of college. The staff includes people from a variety of backgrounds and perspectives. This allows for effective ministry with the wide variety of students.

The youth staff seriously commits time, availability, and dedication. This includes being a part of the Wednesday night and Sunday morning meetings; attending weekly Thursday night staff meetings; and participating in special youth events, retreats, and camps. Staff members are encouraged to sign a faith commitment covering



"Students like me want to hear the straight forward Gospel. We want to be challenged." —Leah Smith

unity among the leadership, faithful giving, and purity. Each staff member is required to be in a one-on-one discipleship relationship with someone outside of the youth staff. Fulfilling these expectations help to provide capable men and women to teach and help the youth at Sunrise Baptist Church.

Perhaps my greatest growth as a high schooler in my relationships with the Lord came from my friendships with my staff leaders, especially the godly women who have disciplined me.

With a volunteer staff of nearly 40 people, consistent and steady leadership is a definite necessity. I am thankful that Pastor Carlo Walth is not only dedicated to the spiritual care of students but also to the development of a team of youth-ministry-equipped adults who can do the same.

Pastor Carlo oversees the intern program, where young men like Perry Mayforth, Jorge Luna, and Jeff Robertson work as co-ordinators for the high school and junior high programs. Our church's program of Youth Ministry Interns involves individuals who are considering a future in full time ministry

as pastors, missionaries, or in other ministry roles.

Carlo works as a mentor to these young men. His wife, Jean Ann, works with female interns—both in the area of the youth program and in providing direction and guidance for their life decisions. Carlo and Jean Ann provide a stable "mom and dad" influence on our staff and on our youth, though they both are only in their thirties.



Carlo and Jean Ann Walth provide a stable "mom and dad" influence on the staff and on the youth.

We have a spectacular youth group! What attracted me most to the group is that while it's fun, loud, and spontaneous, it provides a straight-forward presentation of what we are all here for: the importance of knowing and serving the Lord Jesus Christ. The discipline and control level in the group treats the students with respect and raises the standard of quality. Students grow in the Lord through music, teaching, videos, and drama. They give their praise to Him . . . while at the same time enjoying crazy times of fellowship with such things as a jump in a pool of Jell-O, water skiing, or attending summer camp.

The balance and blend of these youth ministry priorities has given our students a positive self-image about our group. This results in many, many teens bringing their friends to church. A combination of fun and crazy moments mixed with moments full of conviction and reverence allows students to experience the amazing reality of what it means to be a follower of Jesus Christ.

Testimonies by students, staff, and members of the church impact the lives of students. Hearing about Ameer's challenges in getting into college her senior year; or a staff member, Ryan, relating the hard road of drug abuse; or the Brockardt family's story of a married couple who fell in love with Jesus gives students the opportunity to relate to real people with real-life stories. The result is a built-in evangelistic minis-

to me, it really comes down to one. It's a focus set clearly on Jesus Christ. Students like me want to hear the straight-forward Gospel Truth. We want to be challenged. I firmly believe that all the time and effort in youth ministry would be the same for 20 youth as it is for 300. I'm blessed for my experience as both a student and as a Youth Staff member of Sunrise.

The combined efforts of the church, the families, the staff, and Pastor Carlo, as well as the dedication and spirit of the group work together to provide a place for young men and women to learn and worship our Lord Jesus Christ. It is not a place of programs but of people . . . a place I can always call home . . . a church home with a heart for youth. □

try within our youth group.

Sunrise Youth Ministry is definitely an influence for Christ in my life and in my community. There are many reasons for its success, but

Don't Settle for a Dull Christian Life

by Perry Mayforth



I don't want the Lord to come back and find me not doing the things He's told me to do. As Christians the best thing that we can do for each other is to link arms and help each other do things we've been called to do. Some of these things I refer to are teaching youth to pray, witness, and study the Bible. If you can bring someone before the Holy God and encourage them to talk to Him, God will do miracles. Take someone out witnessing. As that person sees you share your faith, he or she will be changed. When a person watches the Truth in action, miracles happen. Take someone through some Scriptures, teach them and show them how the Word applies. You will see God feed and give strength to those who listen.

These things sound very easy and basic, but if you're a Christian, you know that these things are the most difficult things to do in this world. The world is against us. It wants our faith in Jesus to be destroyed. I told our youth group the other day that if they didn't feel a strong need for God or Christian brotherly support, they haven't tried living the Christian life.

Start praying with one, pretty soon you have two. You start praying with two, pretty soon you have four. As you become faithful with the Lord, God will become your increase. □

Perry Mayforth is a Youth Ministry Intern at Sunrise Baptist Church, Fair Oaks, CA.

Christmas Tapestry . . .

by Larry Roberts

an Outreach Opportunity

The fall season of each year usually brings a fair amount of good stress into the lives of most local church music/worship leaders. Questions like, "What musical do I use? How much money can I spend? What's the purpose of all this programming anyway? Will the people like it? More importantly, will God be blessed by it?" are common to my church leaders. How about you?

Our staff leadership decided to move toward a long-term plan for our church Christmas ministry. The "Christmas Tapestry" idea was born out of our desire to establish a specific outreach/evangelism approach during the Christmas season. In our case, our multipurpose worship facility allows us to serve 800 at round tables. We began by planning a Christmas music ministry (choirs, orchestra, drama). The principal purpose: To present the gospel in a food (dessert) and fellowship setting.

We sell tickets to cover food and program costs, but we try to be careful in the area of ticket sales. We don't want to become "just like the world" in terms of charging for "entertainment"; yet we need to cover these extracurricular costs. We encourage church members to purchase tickets to give to non-churched friends and family members. This provides a less threatening environment (in the eyes of the "lost" person) in which to share the gospel.

A committee covers responsibilities for food, serving, ticket sales, clean up, music programming, ush-

ers, decorations, stage props, transportation for handicapped and shut-ins, technical needs (sound and lights), and publicity. We meet as needed to make decisions and coordinate our efforts.

If there is one common danger or one common mistake that we can make in planning for special events, it is this: We tend to move ahead with plans and ideas before getting a sense of direction from the Lord. Our advice: Let God speak to your heart about His purpose for your services and the resources He has placed in your church, then . . . go for it!

The most important factors for a successful endeavor are 1) that you get a sense of God's purpose and direction for your church's music ministry, 2) that you identify the re-

sources available in your church and community, and 3) that you allow the Holy Spirit to empower your ministry efforts.

Don't forget Christ's promise, which says, "And I, if I be lifted up from the earth, will draw all men to Myself" (*John 12:32, NASB*).

As Jesus is "lifted up" through our ministries, He will provide the attraction to Himself. We can rest in that promise whether we are planning for Christmas or any other event during the ministry year. □

Larry Roberts is Associate Pastor of Worship and Music at Sunrise Baptist Church, Fair Oaks, CA. For information write to him at Sunrise Baptist Church, 8321 Greenback Lane, Fair Oaks, CA 95628 or call (916) 726-4642.



to the Church . . . about Giving

by Fred Jantz



We help people be successful as biblical Christians in stewardship. It seems the by-product of that investment is that the people joyfully honor the Lord here through their faithful giving.

—Fred Jantz

"The reason I like this church is because you never talk about money!" Comments like these brought great encouragement to me in the early years of our ministry here. It seemed to indicate we were not offending people or committing the error of constant harassment for funds.

As time went by, we began to assimilate people from all walks of life, with varying degrees of spiritual maturity. It was then I realized since we "never talked about money," we were basically producing a congregation that was biblically illiterate when it came to the joy and privilege of giving.

We, as leaders, then tried to determine how we could have the best of both worlds. On the one hand, we wanted to educate and train our people to follow biblical patterns of giving and to be generous people. On the other, we did not want to be misunderstood or constantly to be pleading for funds.

Last year, a priest from a local Catholic church made an appointment with me. One of the main topics of interest was how we were able to generate the kind of monies that allowed us to finance ministry. I asked him about his approach. Very bluntly, he said: "We basically plead, beg, and try to put guilt trips on people."

I asked him if he had ever done anything to give the people a biblical understanding that they were

being made more successful in the management of their resources. He said that was a long-range view, and, heretofore, they had only dealt with immediate crises.

Some helpful guidelines

The following are some of the things we've found helpful for us, as we've tried to disciple our people in the privilege of giving:

- 1) Giving is very low key in terms of direct appeals. We try to filter them so that the people don't become inundated. When an appeal comes, it's usually given serious consideration. Discussion from the pulpit also attempts to be true to biblical exposition, yet developed with the understanding that people can become very defensive and resist even good teaching. The stewardship emphasis is often interwoven in sermons, not as a main target, but as an interesting sidelight.
- 2) We direct our efforts toward keeping the congregation informed of the direction, focus, change, and plans. The congregation is a part of the total decision-making process: information, analysis, and projected solutions, resulting in a minimal reaction to appeals for funds. The leadership, staff, and elders are required and encouraged to be actively involved in their areas of ministry, including leadership in budget preparation and expense

monitoring. The leaders, therefore, know what is going on and are in full support of this process. This adds impetus to the overall stewardship concept; consequently, permeating the congregation through the participation of the various commissions.

- 3) Annual financial education is made available. This varies with each emphasis. It may be a guest speaker or a teaching video, such as the Ron Blue series. Sometimes, it's a special quarter-long class during Sunday school or workshops led by church leaders/experts who are successful in various financial applications. We provide help in areas of budgeting, stewardship, and solutions in problem areas on a one-to-one basis to those who request it.

The key point

Always the emphasis and purpose of these presentations is education. The focus is helping people be the best managers they can be with the resources God has provided for them.

Thus far, we feel we have avoided the land mines of personal reaction and leadership abuse by focusing on people's needs. We help them be successful as biblical Christians in stewardship. It seems the by-product of that investment is that the people joyfully honor the Lord here through their faithful giving. □

The Rev. Fred Jantz is senior pastor of Quail Lakes Baptist Church, Stockton, CA.



"It Is in Giving that We Receive"

by James Fann

"Give, and it will be given to you. A good measure, pressed down, shaken together and running over, will be poured into your lap. For with the measure you use, it will be measured to you." Luke 6:38

My first real adventure in giving happened at Bible college. I was young and impressionable, and the chapel speaker that day was a master of his craft. I can still hear his words ringing in my ears: "You cannot outgive God!" He quoted Luke 6:38 to emphasize his point. "Give and it will be given to you. A good measure, pressed down, shaken together and running over, will be poured into your lap. For with the measure you use, it will be measured to you." "Test him," the speaker challenged. "Go ahead. Give God a chance."

I had 15 dollars in my pocket—money I had been saving to buy a badly needed pair of slacks. "If I put this money in the chapel offering," I remember thinking, "God will see that I get those slacks." So I did, and God didn't. I never forgot this lesson.

As I have reflected on that incident often over the years, God has used it to help me develop several convictions about giving.

First, giving is a stewardship, and good stewards are good managers. Special appeals have their place. But normally, I should do my giving according to a carefully thought-

out regular plan, as the Apostle Paul indicates in 1 Corinthians 16:2.

Second, God has promised to meet my needs and to bless me for faithful giving. He has not promised to let me box Him in. I never did receive the slacks I expected in return for the 15 dollars I gave that day in college. But I have received so many other blessings since then—both spiritual and material—that I have never felt cheated.

Finally, giving is a joy—not an investment. St. Francis of Assisi put it succinctly: "It is in giving that we receive." When I give, I don't always get back exactly what I think I need. But I always experience the joy of giving.

Come to think of it, I'm glad I dropped that money into the offering plate back in college. I'd do it again. This time, however, I'd do it

for different reasons. □



The Rev. James Fann is Church Planting Director, N.A.B. Conference.

WHY WORRY?

by Darlene Polachic

As worriers go, my friend Adrienne was a professional. Adrienne worried about everything. She worried about her husband's safety when he went to work. She worried about him on his way home. She worried about how she would cope if anything happened to him. She worried that her children wouldn't make good grades, and she worried about what would happen if they didn't. She worried about her health and who would do her housework if she took ill. When she did her laundry, she worried about how long her washing machine would hold out and how they would afford a new one when it broke down. Adrienne even worried about worrying.

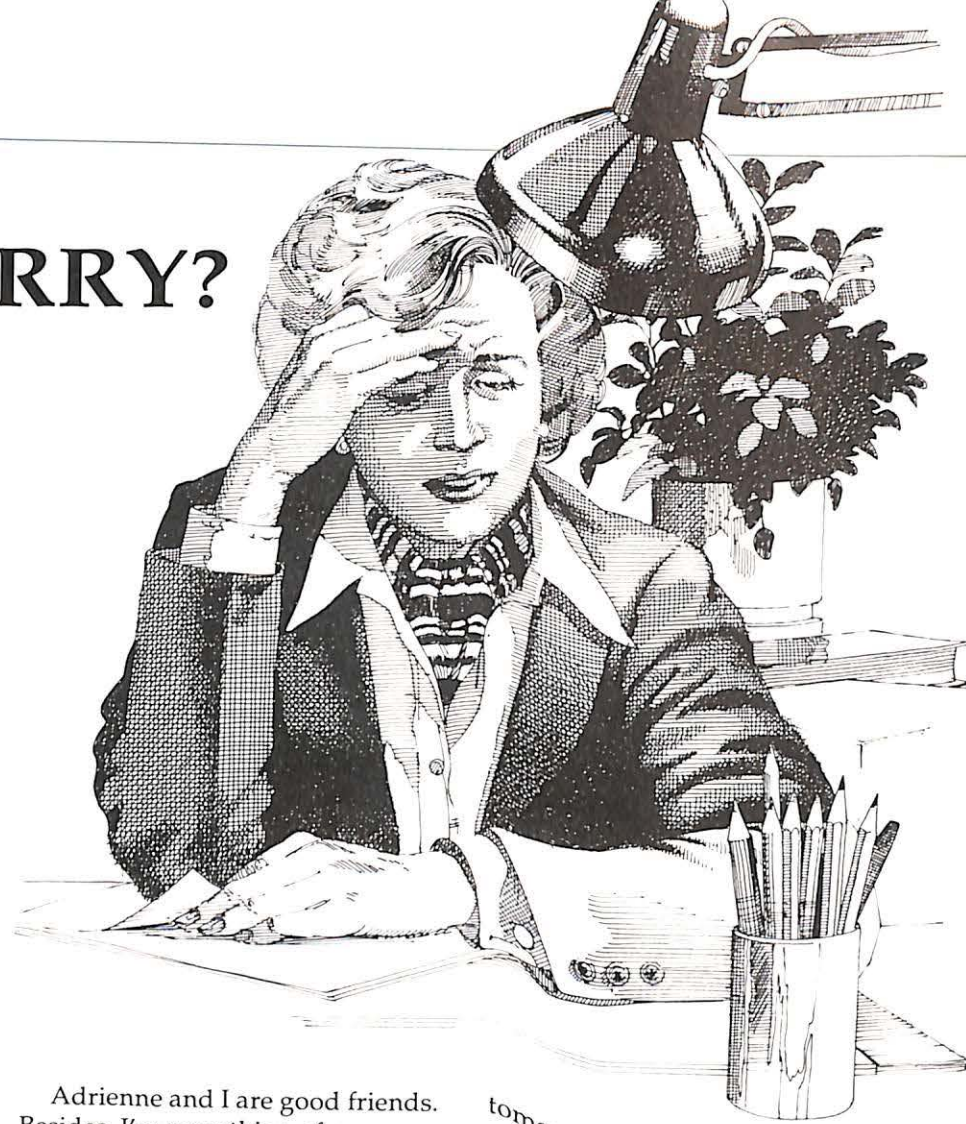
"I've discovered something terrible about myself," she confided over coffee one morning. "I'm a compulsive worrier."

I could have told her that, but it took the Lord to get the message through.

"I was reading in my Bible last night," she went on, "and the Lord hit me with a verse from Philippians: 'Don't be anxious about anything.' I never realized before that my worrying is sin," she told me in amazement. "I don't want to do it anymore. I'm going to kick this thing. Will you help me?"

"Of course," I assured her. "But how?"

"Be my support group. Maybe if we learn everything we can about worry—you know, why people worry and what they worry about—we can learn to overcome it. Are you game?"



Adrienne and I are good friends. Besides, I'm something of a worrywart myself. I figured only good could come of this venture. We decided to do our research independently and to share our findings once a week over coffee.

Adrienne couldn't wait a week. She called me on the telephone the next morning. "I decided to start by defining what worry is . . ."

"Good thinking," I agreed.

" . . . And it isn't pretty, especially for a Christian. I never realized that worry is the same as saying to God, 'I don't believe You!' When I'm fretting over things beyond my control, or things I can't correct by changing my own behavior, I'm telling God, 'I don't believe I can trust You!'"

"And," she went on breathlessly, "do you know what Corrie Ten Boom said about worry?"

I had a feeling she was going to tell me.

"Corrie said, 'Worry is carrying

tomorrow's load with today's strength—carrying two days at once. It's moving into tomorrow ahead of time. Worry doesn't empty tomorrow of its sorrow—it just empties today of its strength.' Corrie's right, you know. When I'm weighed down with worry and anxiety, I have a hard time coping with the simplest daily problems."

In view of all Adrienne had learned, I felt like an utter failure. But this seemed to be the time to throw in my few meager findings.

"I learned the difference between worry and concern," I told her almost apologetically. "Concern makes us take constructive action to do something to ease the situation. But worry burdens our minds and bodies without helping us find a solution to the problem. It's like racing a car without letting out the clutch. You burn energy, but you don't get anywhere."

Adrienne chuckled, but it was a thoughtful chuckle.

I pulled out a clipping from my church newsletter that had caught my attention and read it to her.

"Did you realize that 40 percent of the things we worry about are in the past, 30 percent never happen, and 22 percent can be handled routinely? Of the remaining eight percent, we can do nothing about only one percent."

Adrienne didn't say anything for a moment. I had plenty of my own reflecting to do.

"You know," my friend said finally, "it might be helpful to keep track of the things we worry about and see how many are legitimate concerns and how many fit into that measly one percent. Shall we try it and report our findings over coffee a week from now?"

Since I had been thinking along similar lines myself, I agreed.

It was one of the longest weeks of my life. By the time Adrienne arrived the following Tuesday morning clutching several sheets of paper in her hand, I was bursting with impatience. So was she, I learned.

"You'll never believe the sorts of things I've been worrying about," we chorused as one, then laughed, and settled down to some soul-deep sharing.

"Can you believe," I told her, "that I've been worrying how I'd support my children if my husband died suddenly?"

"At least that's something important," Adrienne said. "I worried about the dog. It ruined our whole summer."

"The dog? That is overdoing it a bit."

"Last summer, Bob wanted us to go on a real vacation," Adrienne explained. "He suggested we take the kids to Disney World. But I got all

caught up in worry about the 'what ifs.' What if my mother took ill? What would we do about the dog? What if something happened to her? And so on and so on. Before long, Bob and I were arguing, and he got angry because I'm always so negative." She sighed. "We ended up at the lake for a weekend."

"Looking back now," she went on, "I can see nothing would have happened, and we most likely would have had a wonderful time."

"Hindsight is always 20/20," I murmured, though not too loudly. I had often fallen into the trap of my own "what ifs."

Adrienne put a thoughtful finger to her lips. "I wonder what makes people worry."

"I've read it could be a weakness of temperament," I volunteered. "Or background. I know a woman who grew up in a terribly poor home. She's comfortably off now, but she still worries about being poor again."

"Phobias and bad childhood experiences would fit in there, too," Adrienne suggested. "But surely it's not too idealistic to believe God can deal with our weaknesses." We had much to think about that next week. We also wanted to begin setting down some practical guidelines for handling worry.

We postponed writing down the guidelines because Adrienne made an amazing discovery. "Since I've been analyzing my worries and realized how silly most of them are," she confided, "something strange has been happening. I'm different. My whole family is different. My negative spirit hung like a black cloud over our home. The more I worried, the less cheerful I became. Then Bob would start complaining, and the children would grumble and whine. I'd find myself worry-

Tips for Scientific Worrying

- Never worry unless you have all the facts.
- Decide exactly what you are going to worry about. Reduce it to a simple statement you can write on paper.
- Worry about only one thing at a time.
- Set aside a specific time to worry.
- Select a pleasant room and a comfortable easy chair. Never worry in bed; beds are for sleeping.
- Set a time limit—say, one hour—and don't do anything else but worry. Make a good job of it.
- When the time is up, quit! Then get on with life.
- Never worry with a sad face. Smile, sing, or whistle.
- Never worry when you're tired or depressed.
- Never worry alone. Take the Lord along.

The Bible's Cure for Worry

- Remember the foolishness of worry (Luke 12:22-28).
- Remember the power of God (Matthew 6:25-34).
- Remember that God cares for you (1 Peter 5:7).
- Take your concerns to God (Philippians 4:6,7).
- Focus on God's goodness (Psalm 27:13,14).
- Be of good cheer (Matthew 14:27).
- In everything give thanks (1 Thessalonians 5:18).

ing about what was happening to our family."

Adrienne planted her palms on the table and fixed me with a straightforward look. "Worry isn't a response to problems. It creates them!"

Her admissions set me to thinking how my own anxieties affected the atmosphere in our home. It made me realize how important it is to deal realistically with worry.

The first batch of guidelines had us giggling like schoolgirls. We took turns reading the points we came up with. We called them "Tips for Scientific Worrying" (see sidebar).

Our tenth tip became the springboard for some serious pointers that we gleaned from our study of the Scriptures. They were to give both Adrienne and me a sense of peace and security and eventual victory over our respective anxieties. We called them "The Bible's Cure for Worry" (see sidebar).

Both of us posted copies strategically in our homes. We included the supporting Scripture references, because sometimes we needed more than just a brief reminder.

Wonderful things have happened since Adrienne and I started our Worriers' Support Group. Every time we meet, Adrienne marvels how much her life has changed since she acknowledged her worry as sin. Just last week, she called to ask if I would look after the dog this summer. She and Bob are taking the children on a tour of the entire east coast, ending up at Disney World. It will take them a whole month.

"If anything happens while we're away," she said gaily, "I don't want to know."

For Adrienne, that's progress! □

Darlene Polachic is a member of South Calgary Community Church, Calgary, Alberta.

Name That Church!

Our N.A.B. Conference Heritage Commission has many unidentified photos. If you can identify a photo, please send us another picture, present address, and historical data.

Send your answers to N.A.B. Heritage Commission, 1605 S. Euclid Ave., Sioux Falls, SD 57105. We would love to hear from you.—
Bee Westerman



Authentic Inner-City Ministry

by Lorna Dueck



Greg Glatz (left) served as an assistant to Harry Lehotsky, pastor, this past year during the building renovation.

For the first time in 20 years, Ted LeClaire knows that he is never going to live on the streets again. But he also knows that his pastor keeps asking him a question that bugs him.

"Do you want to get well?"

For LeClaire, it is going to be a long road. On his journey, he has argued often with his pastor; he has walked away mad; and he is, in his own words, "only about half way to deciding to be a Christian."

But LeClaire has reached a conclusion about his pastor and his irritating questions of accountability.

"They're willing to go all the way with you," said LeClaire, 36. "I've had a drinking problem and with drugs, too, and they put me through detox, 90 days . . . They say the Lord

works through people . . . Well, I believe it."

Leaning comfortably on the kitchenette at the rear of the church, LeClaire is confident that New Life Ministries will become his spiritual home.

With its freshly laid, forest-green carpet, misty grey walls and sunny windows, it has a welcoming aura in a neighborhood that specializes in tired, old buildings.

This Sunday morning it was LeClaire's turn to hear about the long road to building something new. For the 80 adherents in this core-area church on Maryland Avenue in Winnipeg, it was the first service in a building that has required ten years of prayer and hard work.

New Life Ministries is a church

whose sponsors, the N.A.B. Conference, deemed the congregation too small to warrant the financing of a building.

But a candle in a dark place burns brightly. In February, Canada Manpower and Employment gave New Life a \$100,000 grant based solely on its track record of improving conditions in its community.

The police department, school principal, politicians, and Child and Family Services were among those who wrote letters of recommendation for the no-strings-attached funding.



Glatz (l) and Lehotsky (r) at a building that's about ten feet from their church. They are sandwiched amidst tenant housing. The church land was donated by a developer when city zoning said that the space was too narrow for a parking lot.

TEXAS



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Pastor Harry Lehotsky, who began the church in 1983 by knocking on doors of neighborhood tenants, was the first to pick up a hammer and begin knocking down the walls of the 20- by 40-foot building New Life had used in its metamorphosis of ministry.

Slow regeneration

Across the country, home missions in the form of core-area projects will never get much support from churches in the suburbs because they simply lack an impression of drama, says one missions expert.

"It's a chronic problem," said Dr. Jon Bonk, chairman of the mission studies department at Providence Seminary. "When people see mission up close, the glamour's gone. You see human beings for what they really are—sinful creatures in need of a saviour and not that easy to regenerate. When stories are told from far away, people miss all this . . . When you try to do missions in your own backyard, you're more in touch with what actually happens. You see the blood, sweat, tears, and failures."

Bonk points to student interns who "at the snap of a finger can raise \$1,200 per month to go to Timbuktu, but a student helping inner-city kids in Winnipeg can't raise \$300 per month from a church filled with yuppies."

If drama is what it takes to find support, just ask Virginia Lehotsky how she feels about the death threats a slum landlord left for her husband on the church's answering machine.

"First off, I don't like it; and secondly, if he looks scared, then I'm scared. But usually he's okay. I don't know, there's some crazy people out there," said a winsome Virginia, a young mom with three kids under age nine.

On another occasion, a "meat ten-

derizer" visited Harry after Harry had successfully campaigned a massage parlor out of the neighborhood.

And then there was the thief who, while waiting for police to arrive, listened to Lehotsky's testi-

ing a philosophy he has adopted from a New York inner-city Baptist pastor of 1887, Walter Rauschenbusch.

"He would say the good Samaritan wouldn't be very good if he al-



There has been a barrage of newspaper headlines and TV and radio items about the 36-year-old pastor (center) who tackles city hall and his school board, winning victories that are transforming the environment of Maryland Avenue.

mony while the undersized pastor held him at knifepoint.

There has been a barrage of newspaper headlines and TV and radio items about the 36-year-old cleric who tackles city hall and his school board, winning victories that are transforming the environment of Maryland Avenue.

New Life has defeated seven pawn shop applications and a party hall proposal. The church has embarrassed the school board into upgrading a mudhole that 700 kids played on by converting it into a lush field with racing track and sprinkler system. They have established a registry of 1,200 rental units that holds both landlords and tenants responsible for housing conditions.

Equipped with donated computers, the church's employment training program has given six men occasional work and a fresh vision for reschooling. For Lehotsky, it is liv-



Pastor Lehotsky was the first to pick up a hammer and begin knocking down the walls of the 20- by 40-foot building New Life had used in its metamorphosis of ministry.

ways kept picking up the wounded person but never did anything about why the wounded person got there

in the first place," said Lehotsky.

But that attitude, says missions expert Bonk, is the second reason why core-area work struggles for evangelical support.

Souls with more than ears

"Churches in the inner city come to grips with the importance of the gospel as mere words," said Bonk. "In the evangelical tradition, there tends to develop a kind of notion that human beings are basically souls with ears and the task of the missionary is to be a voice.

"But when you're living incarnationally within the inner city, you suddenly realize that words are not enough," says Bonk. "People in that work develop agendas which are much more fully fledged biblical agendas."

A spin-off, says Bonk, is that some of the most generous evangelicals will label the ministry as liberal. He says their reticence towards social gospel activity leaves core-area work shunned.

"We would rather think of the gospel as just words and then leave the people to be transformed all by themselves," said Bonk. "But the best, most effective inner-city people never divorce words from deeds."

Greg Glatz, an intern who recently completed a year of unsalaried work at New Life, shrugs off the zero financing of his experience as something he anticipated through

New Life organized a successful campaign to keep a massage parlor out of its core-area neighborhood in June 1992.



his training at North American Baptist Seminary in Sioux Falls, SD.

"Through studies I've done in New York City, it was abundantly clear that this is not the kind of work a denomination will fund," said Glatz.

But New Life, both Lehotsky and Glatz argue, is a case in which a denomination is saying change is possible.

"Emotionally, they've really tried to support us; financially, they've been incredibly supportive," said Lehotsky. Of the \$60,000 annual budget New Life operated on in 1992, \$30,000 came from the Manitoba Association of the N.A.B. Conference. Only a few families regularly tithe to New Life, but the coffee tin that is put out during church drop-in hours garnered \$21,600 last year.

Ignoring or embracing the call

"Sheer ignorance" is the other factor that hinders suburban evangelicals from working in core-area projects, says missiologist Bonk.

"There just aren't natural communication channels built up between inner-city work and suburban churches," said Bonk. "There's lots of communication channels between foreign missions, but very little for inner-city communication."

Although its start was initiated by three neighborhood Baptist churches, New Life never had the advantage of beginning its work

with a core group of committed families.

Wade and Penny Kovacs befriended a down-and-out teen who was invited to the incipience of New Life—a Bible study at the Lehotsky home. To continue discipling their friend, they left a comfortable church in the suburbs and have been with New Life through all its growth stages.

"Doing this work out of duty is not enough," explained Penny. "More than wishing for other people from the suburbs to come help, I wish we could get people who really have a heart for this."

With their home on a busy street a few steps away from a pawn shop, Virginia Lehotsky is quite sure this is the pastorate she hopes her husband keeps until he retires. "The first idea people have is that they feel sorry for us," said Virginia. "But we really enjoy this work! There are some benefits, like getting to bypass committee meetings and traditions that are so stiff.

"And there's real friendship here, real relationships. It's not as though the people we work with aren't capable of meaningful two-way ministry with you. They certainly are."

New Life is very much a ministry in operation because Harry and Virginia Lehotsky never gave up on a vision God planted.

"If you have a real love for the Lord and for people, then you're qualified," said Harry. "You learn the rules of the street only so you can break them; and the people who break the rules are the ones who get noticed. Around here, somebody who actually loves is breaking the rules and that gets noticed." □


City-core ministry lacks glamor and often comes up short on financial support, but one small congregation has embraced as its mission the transformation of its inner-city community.



Teaching opportunity prepares for diagnostic dilemma

by Julie Stone



 The arrival of Dr. Dennis Palmer* with a small group of residents and medical students eased my workload, allowing me to devote the month of August to teaching a screener's course. Screeners, who function much as physician's assistants do at home, are Cameroonians who staff our outlying village health clinics. The opportunity to teach screeners forced me into a comprehensive study of various tropical diseases. It's amazing how much one actually learns in preparing to teach.

Looking back, I believe that the Lord used this teaching opportunity to prepare me for a diagnostic dilemma which confronted us the following month. In September, a Regions Beyond Missionary Union missionary, returning to Cameroon from furlough, came to Banso Baptist Hospital requesting evaluation. For several months, Paula had been troubled by a peculiar set of symptoms which suggested a filarial infection.

Three types of filarial parasites are said to be present in Cameroon, one of which we see commonly in the northwest. Medical evaluations in the United States had failed to diagnose her problem, and Paula's symptoms were escalating. The research recently completed for the screener's course led me to wonder about infection with another type of filaria, which is uncommon to our area. This particular parasite exhib-

its a strange periodicity such that it appears in the blood of infected individuals at night.

Having taken a couple of blood smears during the day which proved negative, we made arrangements to convene in the lab at midnight. Our Cameroonian lab technician was vigilant to keep the appointment (there would have been no phone to remind him had he forgotten). After drawing Paula's blood and staining the slide, we didn't have to search for long with the microscope before finding the little critters. It's funny how one moment you can be yearning for sleep and the next be wide-eyed with exhilaration. After suffering with symptoms for nearly a year, our patient was thrilled to finally have a diagnosis.

This incident led me to reflect on the Lord's perfect timing. Had Paula come to BBH a few weeks earlier, it's doubtful that I could have helped her. Instead, in His providence, I'd been mentally primed to deal with this problem as a result of the recent coursework. Paula and her husband have now returned to their work in a remote and spiritually dark area. □

**Dr. Dennis Palmer is a former North American Baptist Conference medical missionary who served at Banso Baptist Hospital. Julie Stone is a medical doctor serving as a career missionary at Banso Baptist Hospital in Cameroon.*

San Ramon outreach update

by Gregg Evans



As many as 20 from our new San Ramon outreach were attending worship services at Batang Bible Community (BBC) for a while. Suddenly, they were full of excuses. Before long, they quit coming to BBC. The reasons are not entirely clear, but I know that I presented the idea of becoming a church far too early.

Between receiving the Gospel and becoming a church, there should be an intermediate stage of growth that forms the bridge from the former to the latter. Without that intermediate step, the idea of becoming a church seems to come out of the blue. It is too much of a shock

for most people here. That's what happened in San Ramon, I think.

I hope to return to San Ramon to backtrack a little, shelving the idea of church-planting, and just shepherd the tiny flock, helping them to grow in their new faith. "He who is a hireling, and not a shepherd . . . leaves the sheep, and flees . . . He flees because he is a hireling, and is not concerned about the sheep." We'll keep you posted about any progress in San Ramon. □

Gregg Evans is an N.A.B. Conference missionary serving in the Bicol Region in the Philippines.

I want to talk about faith



One Saturday, the Jon Dubas, along with other N.A.B. Conference missionaries, went to the beach for a picnic and to have a relaxed time to talk and swim. Having been a youth pastor in North America, Jon quickly gravitated to the Filipino college students enjoying a swim, also.

"I struggled to use the little Tagalog I knew," says Jon. "After they discovered I was a missionary, the focus of our conversation went to spiritual things. I stressed the importance of faith, because works is often viewed as a means of salvation by Filipinos. The student I talked to most directly was open but was not ready to take the step of faith." When Jon returned to his group,

someone asked, "How did you come to talk about faith so quickly?"

"At first," Jon said, "I did not know how to respond to the question. Later, I reflected on how different it is to talk about spiritual things in the Philippines than in North America. Often times, I felt it was hard to talk about spiritual matters in North America, because I was always defending my faith. It often ended in an argument. Here in the Philippines, people are more open to spiritual things. We can see many religious beliefs woven into the fabric of a Filipino's life. So I'm glad God has brought me here, because 'I want to talk about faith.'" □

Jon Dubas is an N.A.B. Conference missionary serving in the Philippines.



Lyle E. Schaller discusses five approaches to ministry in

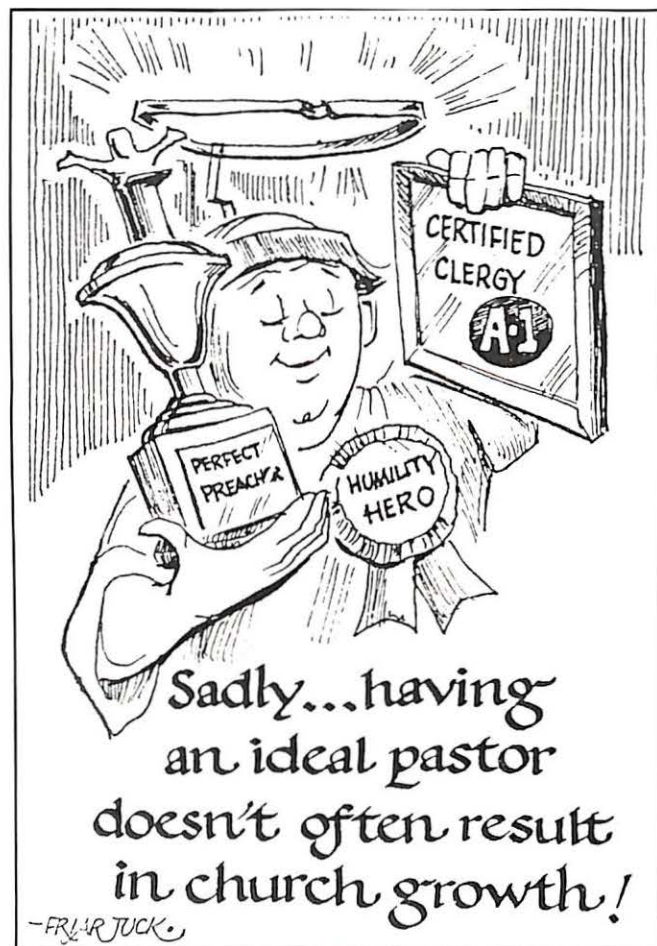
What Is the Primary Approach to Ministry in Your Church?

Five of the most common approaches to organizing the life and ministry of a worshipping community, a church, are discussed in this article.

Building One-to-One Relationships

The first, and the one that arouses the greatest level of satisfaction among many people, both lay and clergy, is to build an inclusive network of one-to-one relationships between the pastor and individuals. The extroverted, loving, gregarious, outgoing, smiling, caring, genial, affable, friendly, and approachable pastor represents the ideal minister in the minds of many members. This, of course, is a more difficult role for the minister who is introverted, who appears to be less approachable, who prefers things and ideas to people, and who enjoys being alone.

Thousands of small congregations are organized largely around worship and one-to-one relationships: pastor-parishioner or parishioner-parishioner. Many are reinforced by kinship ties and/or a common ethnic or nationality background. People come together on Sunday morning for the corporate worship of God and a chance to be with close friends they haven't seen for three or four or five days.



The Small Group Approach

Millions of Christians have derived benefits from being part of a loving and redemptive Bible study and/or prayer group that gave the participants the opportunity to share in one another's spiritual journey and to carry one another's burdens. For many people, this is a life-changing experience as well as a chance to witness to and deepen one's own faith.

The limitations that have kept it from becoming the universal approach to congregational life include 1) a high level of competence and self-confidence is required of the minister who wants to build on the power of the small group movement; it is far easier to concentrate on building one-to-one relationships; 2) the difficulty of enlisting more than 40 percent of the adult membership of a congregation in this approach, unless participation in a small group is made a requirement for membership; 3) some people find their religious pilgrimage is enriched by participation in a small sharing group, but eventually that pilgrimage may lead them out of that group; 4) a natural tendency in most intimate small groups to become exclusionary; 5) non-participants sometimes perceive these as elitist groups; 6)

unless the staff includes exceptionally productive members, the small group approach usually requires a higher paid staff-to-membership ratio than most congregations believe they can afford; and 7) a change in pastors can be highly disruptive in a congregation built on the small group approach.

While a few very large congregations have been built on the combination of exceptional preaching, a

strong ministry of music, and a huge network of small face-to-face groups, most of the congregations that find this to be a productive approach to congregational life are in the 150 to 700-member bracket.

The Importance of Organizations

One of the traditional routes to building a large congregation has been to focus on the organizational life. This may include a large and exceptionally well-organized Sunday school, a vigorous women's organization, an active men's fellowship, two or three large and attractive youth groups, an extensive ministry of music with six to fifteen choirs, a dedicated cadre of members with a well-organized program of community outreach and/or missions, a network of single generation social groups, an effective system of committees, and, perhaps, a closely knit organization for retirees.

Unlike other approaches that are heavily dependent on the minister, this approach usually is far more dependent on lay volunteers for leadership, continuity, creativity, control, and initiative. That means it is a) the lowest cost of these five approaches, b) the most vulnerable to the disappearance of a few key lay leaders, c) a potential threat to the minister who feels a need to control all facets of congregational life, d) most likely to be utilized in those denominations that limit the authority of the clergy, and e) necessary for those volunteer leaders to be able and willing to adopt to a changing world and to the needs of a new generation of people—the alternative usually is numerical shrinkage.

The Power of Program

The past three decades have brought many changes in program-

ming. What do these six changes have in common? One answer is program. Instead of being organized around one-to-one relationships or small face-to-face groups, churches, especially larger congregations, have decided to make an extensive, varied, and attractive program their central organizing theme.

This may include three or four or five or six worship services every weekend, an extensive teaching ministry offering people a broad range of choices, an extensive ministry of music, a huge package of ministries with families that include younger children, a couple of dozen different events, classes, programs, activities, learning experiences, and services offered every week between Monday morning and Saturday evening as well as a carefully planned emphasis on a score or more of large group events every year that bring together at least a couple of hundred people for three hours or longer.

Obviously, a crucial element in building program is a program staff of highly skilled and creative specialists who know how to respond to a broad range of religious and personal needs through package programming. This often is reinforced by a modest emphasis on one-to-one relationships and by organizing a large number of middle-sized groups, classes, choirs, circles, and task forces that include between a dozen and forty members.

The Issue-Centered Approach

While it is less common today than it was in the 1960s, many smaller congregations have chosen a fifth approach that resembles a social movement rather than a formal organization. The two chief attractions usually are 1) a committed and

competent minister who is convinced the primary focus of the church today should be on social justice and an issue-centered approach to ministry and 2) a controversial cause that serves as the rallying point for this group of people. The nature of social movements means these congregations rarely exceed 85 to 100 people at worship, but that cause can evoke intense loyalty.

In large congregations, this issue-centered approach to ministry may be expressed by a committee that adopts an advocacy stance, a task force that concentrates on direct services (tutoring, food pantry, sheltering the homeless, a clothes closet), another committee that seeks to educate and sensitize the larger community, another group that seeks to make systemic changes, and a fifth organization that builds coalitions.

What Is Your Church's Approach?

What do you believe is the primary approach to ministry in your congregation? Is that widely agreed upon and supported by most leaders? If you are convinced it is a combination of two or three approaches, which is the dominant one? Is that the appropriate approach for a congregation of your type and size? Is it consistent with the gifts and skills of your pastor? If you are seeking to grow in numbers, is that approach consistent with that goal? □

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God Can Heal All Wounds

by Florinda Serafin

Florinda Serafin is the national missionary in Brazil being supported by the Women's Missionary Fellowship. She teaches at the Rio Grandense Baptist Seminary in Porto Alegre and assists in the church planting ministry at Restinga, a suburb of greater Porto Alegre. In the following article, she shares the story of a young woman, Rita, to whom God led her.

God's healing power is unlimited. He can indeed heal all wounds—physical, mental, and emotional. He has done such a work in the life of a young woman named Rita (pictured at right).

Rita was born into a Catholic family in Porto Alegre, Rio Grande do Sul, Brazil. Her family was religious by tradition, and Rita grew up with good moral standards. When she discovered one day that her father had run off with another woman, her life seemed to fall apart. She became desperate and decided death was the only solution to her pain. She consumed a large quantity of sleeping pills and hovered between life and death for 15 days. Eventually, she recovered.

Two years later, her father returned and moved back in with the family. Rita refused to accept him.



In two months, through his carelessness with money, they had lost everything except their apartment.

Rita once again felt desperate. She hated her father and wanted to kill him. Her father beat her, and she ran away.

Rita came to the church, looking for me. We hugged each other and cried together for several hours. I talked with her about Jesus and gave her some advice about her situation. We prayed, and she attended the evening service at the church.

Later, I gave her some literature, and she began attending our church. She accepted Christ as her Saviour and is growing in the Christian life. As a result of her witness, all her family is coming to church, including her father! Rita will be baptized soon; please pray for her.

"Called to Teach . . . and to Care"

by Carol Bender

Ephesians 4:1 says that we are to ". . . walk worthy of the vocation to which ye are called." At an early age, I realized I was called to be a teacher. By the time I entered high school, I knew I wanted to be a home economics teacher. I found I had skills and abilities in this area, and that home economics subject areas would present opportunities to teach important life skills to my students.

I didn't want to be "just" a teacher. I wanted to be different from other teachers. That difference for me was to be a Christian teacher. This means that my approach and attitude toward teaching has a God-centered focus. It means I am very conscious of how I talk, dress, and discipline in the classroom. It means letting my students see Christ's love and compassion through my life.

I have many opportunities to talk with my students and develop a trusting relationship. I want my students to know about my Christian values, which I try to share with them whenever I can. I feel it is important to go the extra mile for my students. In some cases, it has meant that I visit students in the psychiatric ward, hospital, or drug rehabilitation center.

For many of my students, I am the most consistent person in their lives. My concern for them allows them to feel comfortable and trusting enough to confide in me. Some of my students are dealing with

major problems in their families and personal lives. It's important to allow students to feel free to talk about anything in the classroom as well as outside of class.

I pray regularly for my students and for the wisdom to know how to deal with the problems they face in their personal lives and in the classroom. I do have students who are difficult to deal with and who have severe behavior problems. I pray extra hard for them and find that in several cases I get along with these students better than other teachers do.

I feel it is important that I pass on Christian values in a world where Christian values are neither popular nor encouraged. My students know I care about them and love them. I accept them as they are, and do not try to change them before I can love and accept them.

After reading the book, *The Blessing*, I have made it my mission to pass on blessings to students who do not receive blessings. Several of the students I teach are not the high performance students. They need a lot of help with their learning and in their personal lives. They need blessings to build up their self-esteem.

I also work with the Bismarck-Mandan (ND) judicial system, teaching classes to men who have had their first conviction in domestic violence and to those who have committed their first misdemeanor.



Carol Ann Bender

These adult students also need blessings, love, and compassion. Some of these men have low self-esteem, hurts, and pain in their lives that, to them, seem impossible to deal with. The Lord has presented me with this opportunity to share Christian values, attitudes, and acceptance with individuals who desperately need new direction in their lives.

It gets harder every year in the teaching profession due to the financial concerns that many school districts have. Students are more difficult to work with. So many have major problems in their lives and do not always have parents that support them through difficult times. Many parents expect the schools to "fix" those problems.

My prayer is that, despite the difficulties, I want to make a difference—a positive difference—in the lives of my students, and to use my opportunities to be a witness for the Lord. As a Christian teacher, I will dedicate each school year and my students to the Lord for His blessings. I make myself available to the Lord to use in whatever manner He sees necessary. I also pray that I will be worthy of my calling to be a Christian teacher. I do not know the full impact I have on my students, but I trust the Lord will use my teaching to His glory and honor. My students need me; the world needs Christian teachers! □

2000

Our Strategic Focus On The Biblical Imperatives

COMMISSIONED TO WITNESS

Praise God for people receiving Christ as Savior and for His growing church

■ ELGIN, IA. Jon Cooke, pastor of First Baptist Church, baptized one adult and four children upon their confession in Christ as their Savior. At the Communion Service that followed, they were received into the Fellowship of the Church. —*Ruth M. Jacob*

■ BENTON HARBOR, MI. Four new members were welcomed into the fellowship of Napier Parkview Baptist Church by letters of transfer. John Kaufield is pastor. —*Millie Enders*

■ MADISON, SD. Interim Pastor Elton Kirstein baptized two people at West Center Street Baptist Church. Pastor Kirstein and his wife, Ruth, were honored with a noon potluck dinner as they brought their interim ministry to a close at West Center. —*Phyllis Frerichs*

New Life Community witnesses baptism in Lake Nutimuk

■ WINNIPEG, MB. About 50 adults and children attended the New Life Ministries weekend at Lake Nutimuk Baptist Camp.

The highlight of the weekend was the baptism of two people from the

church community. Georgie Wonnacott is a sixth grader in the school across the street from the church. Gordon Kent recently made a commitment to follow Christ after years of questioning and challenging the gospel while living "on the streets." We praise God for these two people who continue their witness in the arenas they know best. The Rev. Harry Lehotsky is pastor.

Morris church witnesses to 150 youth

■ MORRIS, MB. Wednesday evenings throughout fall and winter, the facilities of Emmanuel Baptist Church are alive with Pioneer Girls, Boys' Club, and Junior High Youth, and on Tuesday evenings with Senior High. Through all these activities, the church reaches about 150 each week, many of whom have no regular contact with a church. Programs are varied and challenging. This past winter each group emphasized the importance of a personal relationship with Jesus Christ. The Rev. Del Bertsch is pastor.

COMMANDED TO CARE

New Life Ministries fights against pawn shops

■ WINNIPEG, MB. New Life Ministries is working with the Public Interest Law Center to prepare a case which could set a precedent in controlling pawn shops. Many pawn shops are effectively charging interest rates which are more than 200 percent. "They get around the Criminal Code limits of 60 percent by redefining the interest as storage and insurance fees," says Harry Lehotsky, pastor.

"There is also a question of pressing a negligence suit against city planners which have allowed a high concentration of pawn shops, massage parlors, and escort services in the inner city while outlawing them in other areas of the city," Lehotsky continues. "The purpose of the case is to force the city to draft more realistic by-laws, which would help people in the inner city and the

churches working to help change lifestyles."

Winnipeg church blocks pawnbroker's application to deal firearms

■ WINNIPEG, MB. New Life Ministries has successfully blocked the application of a local pawnbroker for a license to deal firearms. Prior to the hearing at city hall, Pastor Harry Lehotsky was privately invited into the private "gunroom" of the pawnbroker and asked, "Why are you my enemy?" The discussion which followed helped pave the way for a calm but firm decision at city hall.

The decision came days after the arrest of seven people in a random shooting incident from an apartment block next door to the church.

Lehotsky says, "This is another opportunity to make a statement about a Christian church's commitment to its community.

CHALLENGED TO GROW

Alberta women hear Lejeune and Bienert at Lake Louise retreat

■ LAKE LOUISE, AB. The 37th Annual Alberta Baptist Women's Retreat was again held at beautiful Lake Louise. The 379 ladies heard Ghitta Lejeune speak on the theme, "Seasons of a Woman." Lejeune, a former European fashion figure, through some difficult

times gave her life to Christ. She now shares her transforming testimony at conferences and retreats. Her message states that there is victory in God and in His timing. God is in control.

A special musical package was presented by the Zbirun Sisters of Calgary. Missionary speaker Lilyane Bienert shared about her work and the importance of praying daily for

our missionaries. Lilyane and her husband Keith serve in Brazil.—*Edith Kerber*

CALLED TO WORSHIP

Gideon musical presented by Napier children

■ BENTON HARBOR, MI. The children's choir of Napier Parkview Baptist Church presented the musical, "Zeroes to Heroes," during a Sunday morning service at the Church. Through music, drama,

and costuming, 50 children told the story of Gideon. The choir also presented this musical at a local retirement home.

This choir practices every Sunday morning under the direction of Sylvia Dudley and Julie Hedstrom. The Rev. John Kaufield is pastor. —*Millie Enders*

COMPELLED TO SERVE



Lethbridge church hosts a reunion of sugar beet workers

■ LETHBRIDGE, AB. Bethany Baptist Church hosted a gathering of more than 200 people from all over Western Canada. These people celebrated a reunion of sugar-beet workers. Beginning in the late 1940s, many found their faith in Christ and were baptized at Bethany Baptist or nearby Park Meadows Baptist Church.

After 40 years, some met anew and reminisced while watching a video on sugar production. One lady said there had been hard work but also good times. She had come from Europe at age 14 to work

on the beet fields. Sometimes she hitchhiked 17 km. to church. Meeting out of necessity in the large local YWCA, the Saturday evening gathering was blessed by speakers Dr. Walter Kerber, Grace Baptist Church, Calgary, and Pastor Fred Merke, a former pastor of Bethany, as well as singers, the Hoffman Sisters Trio from Zion Baptist Church, Edmonton.

Tribute was paid to former leaders such as Dr. William Sturhahn, the Rev. and Mrs. Rudolph Milbrandt, the Rev. O.A. Ertis, and the pioneer parents and grandparents of the former workers. A few present at the weekend meeting are over ninety.

Children and grandchildren of immigrants also attended.

Those present at the weekend met once more at Bethany Baptist Church on Sunday. Worship and praise was conducted by Bethany's pastor, Wilfred Weick. Pastors Kerber and Merke gave inspirational sermons on "having faith" and "having few worries." The offering to help needy people came to \$3,800. —*Doris Strecker*

First Baptist opens Hospitality Center

■ ST. JOSEPH, MI. Looking for a way to become more visible and helpful in the community, First Baptist Church hosted a Hospitality Center during the annual area Venetian Festival. It is estimated that 100,000 people attend the many events of the festival each year.

Located only three blocks from the center of town, festival-goers fill the church parking lot with their cars. For the past two years, the Hospitality Center has provided a place for folks needing a time to come apart from the festival events to rest and relax.

The church is opened and staffed with members. Air-conditioned rooms are made available for parents to bring young children in to rest and attend to their needs. Another room is available where folks can sit, relax, and enjoy coffee, lemonade, or ice water. Many who attended the festival took advantage of

2000

Our Strategic Focus On The Biblical Imperatives

this opportunity. Members welcomed them, helped where they could, and enjoyed the visits.

The local Venetian Festival Committee is happy to have this service available for the festival and includes the Hospitality Center on the Venetian Festival Brochure.

The Rev. Michael Pennington is pastor of First Baptist Church.

Dewey and Presley named as chaplains for local police force

■ BUDA, TX. Two pastors are demonstrating the biblical admonishment of Jesus to be the salt of the earth. The Rev. Dennis Dewey of Hope Fellowship Baptist Church, Kansas City, MO, and the Rev. Ron Presley of Cross-Timbers Baptist Church, Flower Mound, TX, are full-fledged chaplains in their local police departments. They have been issued uniforms and will be active on duty periodically to assist in police duties that call for clergy assistance. —*Milton Zeeb*

ANNIVERSARIES

Congratulations to the following on the celebration of 50 years of marriage: **Mr. and Mrs. Roy Edminster**, November 26; **Mr. and Mrs. Earl Shadle**, November 26; **Mr. and Mrs. Al Werth**, December 29, all of Calvary Baptist Church, Tacoma, WA.

YOUTH NEWS

Kelowna youth and "Gateway" serve at Philadelphia church in summer ministry

■ PHILADELPHIA, PA. A high school team from Trinity Baptist Church in Kelowna, BC, and "Gateway," a team recruited from around our entire N.A.B. Conference, joined Fleischmann Memorial Baptist Church in ministry this summer. They chose four neighborhood blocks and worked with these blocks all summer.

For the four weeks that the teams visited, they held week-long day camps right in the streets of these four blocks. God graciously heard prayers to develop relationships with parents as well as children through their work in the streets.

More work was also accomplished on the church building—notably on the chimney, windows, and fence.

In addition to this, the church held its first Vacation Bible School in more than a decade. Fleischmann member Paul Humber organized an intensified outreach in which the

church invited the children from the four target blocks and others into the building for evening V.B.S. classes. Humber also organized eight Sunday evening services, held in a park across the street, for everyone to hear and anyone to join.

The church plans to continue reaching out to these target areas with community cook-outs, door-to-door evangelism, and monthly community outreach events.

Winnipeg church uses basketball to reach youth

■ WINNIPEG, MB. New Life Ministries member Matthew Kushnir and Pastor Harry Lehotsky are leading two basketball skills classes at the elementary school across the street from the church. The class is sponsored by the school parent council. The money from the program will be applied toward the building program of the church.

Following the completion of the classes at the school, the youth will be invited to the church for a

final session, introducing them to the other ministries of the church.

St. Joseph youth spend week at work camp

■ ST. JOSEPH, MI. Six teens and three adults from First Baptist Church spent a week of mission work in Tazewell, TN. Pastor Michael Pennington commissioned the youth, along with sponsors Charles Vander Zwaag, Jr. and John and Kathie Stancik. Their project: To work with Reach Workcamp at the Blue Ridge Mountain Workcamp. In addition to contributing funds of their own, the youth raised the more than \$2,000 needed.

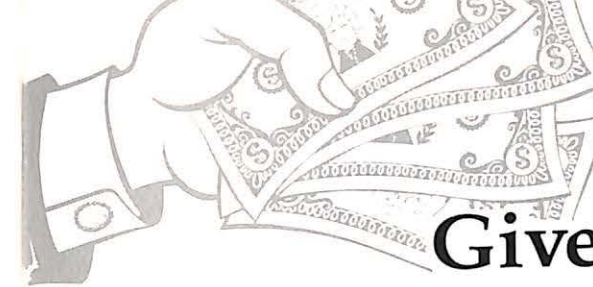
Tazewell is a small town of 2,100 in the heart of the Appalachian Mountains. There are almost no opportunities for employment, forcing many of the young people to move away. Those that stay live with low income jobs.

The St. Joseph youth soon found that God had many real and wonderful blessings in store for them, plus lots of hard work.

Each was given a Bible study booklet to work through the week, and they attended rallies each evening. Their work consisted of reroofing, painting, dry walling, plumbing, and carpentering. As a result, many homes were saved from being condemned through their work.

At one of the worksites, an outside doorway in a home was widened. A wheelchair-bound occupant now can go outside for the first time in more than a year. Recipients of the work are mostly elderly, low-income folks who would never be able to better their homes otherwise.

The people who traveled to Tazewell shared their experiences during a morning worship service at First Baptist. Dawn Wade recalled, "My home owner was a 93-year-old resident who thought all kids were troublemakers. At the end of the week, she hugged me and whispered in my ear, 'I love you.'" □



Give a Gift... You Can Benefit!

Many individuals are unaware of the substantial benefits available if they make a special gift before year end. Among them are

- **Increased Tax Savings from a Charitable Deduction.** You may need additional deductions this year, since many of the standard deductions you have previously taken on your income tax returns are no longer available.

- **Giving from Cash Flow.** You can receive an income tax deduction by giving cash. This is most beneficial to N.A.B. Conference. Many times, it is the easiest way for you to give if your cash flow is sufficient enough to make the gifts you desire and to receive the tax deductions you need.

- **Gifts of Net Worth.** Charitable deduction tax savings are available when you make gifts of property . . . insurance policies which you no longer need . . . stocks, bonds, mutual funds . . . real estate . . . tangible personal property related to our exempt function. If the gift is completed before December 31, it will provide a tax deduction this year.

Many times, you can make a larger gift of property, receiving a substantially higher tax deduction, because it does not affect current cash flow.

You can also create an income tax charitable deduction which will provide substantial tax savings by simply guaranteeing today that certain properties will be distributed to charity at your death. This can be accomplished with property such as your home, or investment properties from which you wish to maintain income.

- **Avoidance of Capital Gains Tax.** The property you have available for giving may have substantially appreciated in value. If you sold the property, you would pay a tax on

the difference between what you paid for the property and what it is worth today. This is called a capital gain and is taxed at ordinary income tax rates, up to 28 percent.

However, if you contribute the property rather than selling it, you can receive a charitable deduction for the full value of the property and avoid the tax on the capital gain.

- **An Income Tax Deduction Now for Gifts Made in Future Years.** If your income tax bracket is higher this year than it will be in future years, or if you need an additional deduction this year, you can establish a specially designed trust. Property is transferred to the trust with income payable to a charitable organization for a period of years. At the end of the trust period, the property will be returned to you.

When the trust is properly designed, you can receive an income tax deduction this year for the current value of the future income gifts to charity.

- **Increased Income from Your Charitable Gift.** Many of our friends are finding that their investment interest has dropped substantially. Others have property that is paying little or no return. However, high appreciation keeps them from selling the assets and investing to achieve a higher return.

But charitable gift annuities have maintained their high rate of return. Many individuals find this a more attractive investment.

Or property can be placed in a specially designed charitable trust, providing a substantial income tax charitable deduction. The property can then be sold by the trust, avoiding tax on the capital gain. And the trustee can invest in high income producing assets, resulting in a considerably higher income.

The assets are invested to provide

income for you and are not actually transferred to the charitable organization until the end of the trust period (which is usually at your death).

- **Personal Satisfaction.** There is an additional advantage available with each of the above giving options . . . knowing that you are receiving substantial personal benefit, as you are helping N.A.B. Conference accomplish our mission. This is a winning combination, doing good for others while helping ourselves.

- **May We Help?** We want to help you with your year-end planning. At your request, we will send you a copy of "How to Maximize Your Year-End Giving," at no cost or obligation. If we can assist you, please let us know.

(Neither the Development Department nor the N.A.B. Conference is engaged in rendering legal or tax advice. For advice or assistance in specific cases, the services of an attorney should be obtained. The purpose of this article is to provide information of a general character only.)

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Christmas Program Ideas

by Marlene LeFever

Sing Carols

Sing carols. Between songs, hold conversation breaks. The leader will guide the conversation by asking questions. Each person should speak with someone different for each conversation. The leader could divide the group by saying, "Talk with someone who is at least 20 years older or younger than you." Or, "Talk to someone with whom you have never held a conversation." Provide conversation starters. For example, "Talk about what bothers you most about the world's celebration of Christmas." Or, "Pretend you are Mary and Joseph. Talk about how you feel on this first Christmas morning."

Gift-Wrapped Supper

At a church party, ask everyone to bring a box supper wrapped like a Christmas gift. Each box should contain a clue to the identity of the maker. People should try to identify and find the person who made their boxes. The goal is to help people in your church get to know each other better.

Biblical Tic-Tac-Toe

Play a living game of biblical tic-tac-toe based on questions about the life of Jesus. Arrange chairs in sets of three rows of three chairs each. Each age level should pick two players, called Red and Green, and nine people to sit on the chairs.

RED	X X X	
	X X X	LEADER
GREEN	X X X	

The leader takes turns asking Red and Green questions. After each has heard the question, he or

she calls on someone on the chairs to answer. If that person answers correctly, the player gives him or her a block of his color—red or green—which the player displays. If the chosen person fails to answer, the other player calls on someone else to answer. The winner is the first person to get a straight line of three winners in his color, or the person who has the most color blocks on the board. The winner of each age level should play other winners until a final winner is declared. Children as young as six or seven can play this game.

Christmas Around Our World

Feature Christmas in lands where your church supports missionaries. You could have food, games, tapes from missionaries, and carols. Each age level could be assigned a different country.

Shadowgraph

Use sheets and strong light bulbs to create a life-size shadowgraph screen. With real people and flat, cardboard props, depict the nativity. When one church did this, they cut out life-size cardboard camels.

Two expressive readers should provide narration.

Praise Acrostic

Select a Christmas message. For example, "PRAISE GOD FOR HIS SON." The week before the Christmas worship, give children and adults the message with one letter circled. Each person is to write a sentence prayer that starts with the circled letter, and bring it with him or her to the Christmas celebration.

Volunteers should read their sentences in order.

Adult Christmas Party

Have half the class draw names of the other half the class. Each pair should get to know each other and talk about what Christmas means to them. Then they should make a symbolic gift and present it to the church. This gift should be something they will pray for or work toward this year.

Christmas in Our Church Homes

Send a church photographer and reporter to the homes of some of your people. Take slides of the families in their Christmas settings and ask them questions about their Christmas traditions, the meaning of Christmas to them, and their Christmas message to their community. Show these slides and play the edited tape as a Christmas program.

Life of Christ

Assign different sections of Christ's life to each age level. For example, preschoolers could sing about His birth, and hand slips of paper with biblical references to the nativity to people in the congregation. These people would read the Scriptures to the whole church.

Encourage each age level to be creative. Could juniors add to their part of the story by showing some Bible-land slides or serving a Jewish snack? What about a modern-dress reenactment of several miracles, done by the senior class? □

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Ministerial Changes

■ **Mr. Frank Camper** from pastor, Community Baptist Church, Beaver-creek, OH.

■ **Mr. Elmer Fehr** from Sonora State, Mexico, to pastor, Faith Baptist Church, Vernon, BC, effective Oct. 15, 1993.

■ **Mr. Kevin Webb** to pastor, Golden Road Baptist Church, Hillsboro, OR, effective Aug. 1, 1993, from Director of Missions and Outreach, Bethany Baptist Church, Portland, OR.

■ **The Rev. Don Harder** from pastor, Oakbank Baptist Church in Manitoba, effective Sept. 26, 1993, to pastor, Thornhill Baptist Church, Calgary, AB.

■ **The Rev. Darwin Stahl** from chaplain, Bismarck Home, Bismarck, ND, to pastor, Ashley Baptist Church, Ashley, ND.

■ **The Rev. Tim Walker** from pastor, Cornerstone Community Church, Carol Stream, IL, to pastor, First Baptist Church, Emery, SD, effective Jan. 1, 1994.

■ **Mr. Lyle Anderson** to pastor, Stewart Christian Fellowship, British Columbia, effective Sept. 1, 1993.

■ **The Rev. Richard Emilson** from pastor, Calvary Baptist Church, Wetaskiwin, AB, effective Oct. 19, 1993, to continue studies.

■ **Mr. Dennis Delaney** to Minister of Assimilation and Small Groups, Park Meadows Baptist Church, Lethbridge, AB.

■ **Mr. Don Froese** to Pastor of Youth Ministries, South Calgary Community Church, Calgary, AB.

■ **The Rev. Norris Helms** to Associate Pastor of Administration and Adult Ministries, Grace Baptist Church, Calgary, AB.

■ **The Rev. Nathram Jagnanan** to Associate Pastor/English, Bethel Baptist Church, Edmonton, AB.

■ **Mr. Steve Lemke** to church planter/pastor, Eastside Baptist Church, Galt, CA, effective September 1993. This is a new church planting

project sponsored by the Northern California Association and the North American Baptist Conference.

■ **Mr. Alan D. Ingalls** to pastor, Creston Baptist Church, Creston, NE.

■ **The Rev. Jakob Koch** to church planter/pastor, All Nations Baptist Church, Weston, ON.

■ **Miss Christine Goltz** to Director of Youth and Administration, Hillcrest Baptist Church, Sioux Falls, SD. She is a 1993 graduate of the North American Baptist Seminary, Sioux Falls, SD.

■ First Baptist Church of Elgin, IA, hosted a farewell for **Pastor Jon Cooke**, his wife Pamela, and children: Lindsey, Caleb, and Courtney. He is now serving as associate pastor at South Canyon Baptist Church, Rapid City, SD.

■ West Center Street Baptist, Madison, SD, welcomed its new pastor, **the Rev. Steve Vetter** and family on Sunday, Sept. 12, 1993.—*Phyllis Frerichs*

■ Bismarck Baptist Church, Bismarck, ND, welcomed **Dr. John Thielenhaus** to the position of senior pastor in July. Area minister, Rev. Herb Schauer, participated in the service. During the interim when the church was without a senior pastor, the Rev. Bill Keple, associate pastor of adult ministries, served.—*Darleen Hoover*

Ordination

■ **Mr. David Kirsch**, youth pastor, Emmanuel Baptist Church, Morris, MB, was ordained on Sunday, July 11, 1993, by the Church. Those participating in the service were senior pastor, the Rev. Del Bertsch, ordination sermon, charge to the church, hand of fellowship, and ordination certificate; the Rev. Gordon Freiter, Rowandale Baptist Church, Winnipeg, the charge to the candidate; Erhard Keck, deacon, ordination prayer; and Ken Kirsch, offertory.—*Cynthia Bergstresser*.

■ **Mr. Greg Glatz** to pastor, Central Baptist Church, Winnipeg, MB, effective Aug. 8, 1993. He was ordained into the Christian ministry by New Life Ministries, Winnipeg, MB, on August 8, also, at Central Baptist Church. The

Rev. Valerie Putnam, First Presbyterian Church, Sioux Falls, SD, gave the invocation and read Scripture; the Rev. Dave Waldowski, Good Shepherd Mennonite Church, Sioux Falls, SD, ordination sermon; Wade Kovacs, New Life Ministries, the charge to the church; the Rev. Jerry Edinger, Southdale Community Baptist Church, Winnipeg, the charge to the candidate; and the Rev. Harry Lehotsky, New Life Ministries, the right hand of fellowship to the candidate and welcome into the ministry.

New Professor Appointed

Edmonton Baptist Seminary, Edmonton, Alberta, announces the appointment of **Jerry E. Shepherd** as Assistant Professor of Old Testament effective Aug. 1, 1993.

Professor Shepherd studied at Piedmont Bible College, Winston-Salem, NC, and Westminster Theological Seminary, Philadelphia, PA. He holds the M.A.R. degree from Westminster, where he is also a candidate for the Ph.D. in Hermeneutics and Biblical Interpretation with an emphasis in Old Testament.

Prior to coming to Edmonton, Professor Shepherd was a part-time instructor at several institutions in the Philadelphia area, including Westminster Theological Seminary, the Center for Urban Theological Studies, and Philadelphia College of Bible Graduate School. He also served as a research assistant on the Westminster Hebrew Computer Project, which produced a computerized text and morphological analysis of the Hebrew Bible. Professor Shepherd and his wife Cheryl have three children: Jennifer, Joel, and Timothy.

Edmonton Baptist Seminary is located at 11525 - 23 Ave., Edmonton, Alberta.

Churches Disband

■ The following churches have closed: **Okotoks Baptist Church** in Alberta on Sept. 26, 1993, and **Grace Baptist Church**, Medicine Hat, AB, Oct. 31, 1993. **Faust Gospel Chapel**, Kinuso, withdrew from the Alberta Association.



Aid needed for victims of earthquake in India

An earthquake, the most severe to hit India in 50 years, registered 6.4 on the Richter scale and came at 3:56 a.m. on September 30.

Indian authorities usually attempt to deal with disasters such as this by themselves, calling on international agencies for specific assistance, only. By encouraging people to stay in their own areas, the authorities are trying to stop the flow of refugees from the disaster area.

Indian Baptists are caring for those in need in their communities. Baptist World Aid is hoping to provide funding to help with the cost of a medical shipment for the Emmanuel Hospital Association through a request from the Baptist Churches of Maharashtra. Plans are to provide aid through emergency medical and food relief, and then assist in rehabilitation work.

Designate contributions for Relief Efforts for India Earthquake and send to North American Baptist Conference, 1 So. 210 Summit Ave., Oakbrook Terrace, IL 60181.

Thanks For Relief Funds

More than \$30,000, contributed by N.A.B. Conference people, has been distributed to Baptist churches, the Salvation Army, and the Red Cross to provide relief for Midwest (U.S.A.) Flood Victims.

Resolutions sought for Triennial Conference in 1994

It isn't too early to begin thinking about the resolutions we, as the North American Baptist Conference of churches, would like to affirm and proclaim during the 1994 Triennial Conference in Dallas, TX.

"Collectively, we have the opportunity to voice our concerns and take a stand on the issues that impact our world," says the Rev. David Steinhart, resolutions committee chair. "These resolutions not only define our values as North American Baptists, they also encourage each of us to walk worthy of our Lord."

The Resolutions Committee will be working through the year to formulate the resolutions as suggestions are received. Individuals and local congregations are invited to submit suggestions or proposals for resolutions no later than April 1, 1994. The Resolutions Committee will consider your suggestions and prepare the selected suggestions for presentation to the delegates at the Triennial Conference in Dallas, Texas, during the week of August 2-7, 1994.

Send suggestions for resolutions to the Rev. David Steinhart, resolutions committee chair, Forest Park Baptist Church, 133 South Harlem Ave., Forest Park, IL 60130.

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To help churches interested in growth, CEIF offers a Financial Planning Weekend Seminar. These planning sessions use a computer financial model to give church leadership an estimated forecast for their



particular situation and vision. CEIF has used this model to assist churches with financial planning for nearly ten years.

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tions about increases in costs of operations and attendance growth. Because assumptions about cost and growth can be varied, this model allows the group to see the effects of various assumptions.

CEIF provides the financial model through the use of a laptop computer. The information from the computer model is projected through an overhead screen so that the entire group may work together on the

planning. CEIF has helped more than 100 churches with financial planning. This experience is readily available to you. If God is giving your church a vision for the future, may we help you? □

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